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Dr. CHALMERS
Church Extension

WITNESSES

FOR

THE TRUTH

IN THE

CHURCH OF SCOTLAND.

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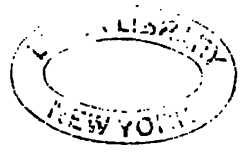


PREFACE.

THE following pages illustrate a few of the chief incidents in the history of the Church of Scotland. From them it will be seen, that in all the periods of its history, the Lord has had a seed witnessing and wrestling through much trial and affliction for the truths of His word. The Church of Scotland is again cast into the furnace. The controversy in which she is at present engaged, is the very same as in the days of old,—whether Christ or man shall reign in the Church, as head and governor thereof. It is indeed the cause of Christ. "His enemies would pull the crown from off His head, and the sceptre out of His hand, and by this means, make Him no King in and over His Church, and consequently no Mediator." Sufferings have been the lot of the Church of God in all ages, and no branch of it on earth has more exemplified this than our own. Times without number has she been assailed from without and within. Her worship has been attacked by the admirers of pomp and ceremony—the hedges of her government and discipline have been torn down—nay, her very doctrines have been impugned; yet, through the goodness of the Lord, she has maintained her ground. Our Jerusalem hath been a burdensome stone to all who have burdened themselves with it. It hath in the days of old crushed those who have sought to overwhelm it, and the same gracious Power which has sustained it hitherto, is still at work on its behalf. The Church of Christ, as was well said of old, is an anvil that has worn out many a hammer: and no anvil has worn out more hammers than our own! And all this through the good will of Him who dwelt in the bush. "Arise, O Lord, and plead thine own cause: let not man prevail—for thine is the Crown, Government, Kingdom, Power and Glory."

PATRICK HAMILTON IN THE FLAMES.

THE Truth appears to have been first brought into Scotland in the second century, chiefly by means of Christians driven by persecution from other countries. "*The Scots believing in Christ*" are mentioned about the year 431. These Christians were called Culdees, whose chief seat was Iona, and in whose church government there was no distinction between an ordained Presbyter and a scriptural Bishop. While this simple form of Christianity was making rapid progress, Popery appeared, and gradually usurped the place of these Culdee Presbyters. Its night of darkness was long, yet during all this time the Lord had his witnesses in Scotland, for the tenets of the Culdees were preserved by the Lollards of Kyle, who appeared in 1494. In 1517, the Reformation commenced in Germany under Luther. About ten years after it extended to Scotland, and the first person who was honoured to carry the tidings of it, and to seal them with his blood, was PATRICK HAMILTON. This "gentle and gracious youth" studied abroad, and was a friend of Luther and Melancthon; and at Wittemberg learned the glorious truth of justification through the righteousness of Christ alone. At the age of twenty-three he returned to Scotland, and spread the knowledge of the truth. But his days were few; for the Popish priests never ceased to plot against him till he was condemned to die. The crimes with which he was charged were such as these; that he declared the "Pope is Antichrist," and "a man is not justified by his works, suppose he did all the work of men or angels; for good works do not make a man good, but a good man doeth good works." In the afternoon of the very day on which his sentence was passed, the fire was kindled in front of the Old College of St Andrews; and he expired in the flames, crying with a loud voice, "How long, O Lord, shall darkness overspread this realm! How long wilt thou suffer this tyranny of men! Lord Jesus, receive my spirit."

STRAITON OF LAURISTON PRAYING FOR STRENGTH TO OWN CHRIST.

The death of HAMILTON rather helped than retarded the cause of the Reformation, for many began to inquire why he was burnt, and what were the opinions which he held and had maintained to the death; so that, very soon after this, other witnesses arose. The King's own Confessor began to preach the doctrines of grace, and was driven into exile. At this time a translation of the New Testament appeared, and was circulated with great industry, one copy supplying several families. Many eagerly sought it, and assembled at midnight when there were no enemies near, that they might read it and hear it read. It is related of DAVID STRAITON of Lauriston, in the shire of Angus, who had hitherto been notorious for his contempt of religion, that, after having been brought to the knowledge of the truth, he felt afraid to make known his change; but one day having retired to the fields to hear the New Testament read to him, it so happened that, in the course of reading, these words of our Saviour occurred, "He that is ashamed of me in this wicked generation, of him will the Son of Man be ashamed in the presence of his Father and his angels." This so overwhelmed him, that he fell on his knees, and extending both his hands and visage earnestly to heaven, wrestled for strength to confess Jesus openly. "O Lord," he prayed, "I have been wicked, and justly mayst thou withdraw thy grace from me; but, Lord, for thy mercies' sake, let me never deny thee nor thy truth for fear of death or bodily pains." His prayer was heard, for being brought before the Bishops' Court, he refused to deny the truth, and was therefore sentenced to be hanged and burnt. He was immediately carried prisoner to Holyrood in Edinburgh, and then, with another individual of the name of NORMAN GOURLAY, burned to death at Greenside, for no other cause than maintaining that "Christ alone is a sinner's righteousness." This was in 1534.

THE VICAR OF DOLLAR IN INCHCOLM.

A few years after, THOMAS FORREST, Vicar of Dollar, was converted when spending his days shut up in the small island of Inchcolm, in the Firth of Forth. A volume of the works of Augustine was the means of leading him to a knowledge of the truth. After perusing it, he applied himself to the reading of the Scriptures. Being appointed Vicar of Dollar, he was there very diligent in instructing his people. Every morning he rose at six, and committed to memory three chapters of the Bible, repeating them at night to his servant. It was to him that one of the ignorant and blaspheming Bishops said, " I thank God I never knew what either Old or New Testament was." His conduct did not long escape notice; he was summoned to appear before Archbishop Beatoun; accused of " shewing the mysteries of the Scriptures to the vulgar people in their own language;" and after a short examination, he was condemned to be burnt as an heretic. He and four others were burnt on one pile, on the Castlehill of Edinburgh, on the 28th February 1538. The succeeding year is memorable for the trial, condemnation, and death of Jerome Russel and Alexander Kennedy:—these youthful martyrs were burnt at Glasgow 1539. About the same time, one ROBERT LAMB and his Wife, who resided in Perth, refused to pray to saints, or to any but Christ, and were, therefore, sentenced to die. On the way to execution, his wife said, " I will not bid thee farewell, for to-night we shall meet in the kingdom of heaven." He was hanged, and she was tied up in a sack and drowned. Not satisfied with these victims, Popish cruelty caused many to be imprisoned, banished, and fined, accusing them of practices equally commendable with those for which the before-mentioned witnesses had testified and suffered. The knowledge, however, of the Gospel in this dark age was confined to comparatively few; the sufferers met with little sympathy—strong faith upheld them.

GEO: WISHART.

GEORGE WISHART AT THE EAST GATE OF DUNDEE.

In 1542, the Scottish Parliament declared it lawful for all to read the Scriptures in their own tongue. Soon the Bible lay on every gentleman's table, and many would carry it in their hands, and would clap their friends on the cheek with it, and say, "This has lain hid under my bed these ten years—how often have I been in danger for this Book?" But this peace did not long continue. The next victim of persecution was the apostolic GEORGE WISHART. He was a brother of the Laird of Pitarrow, and having found the truth, took up a school in Montrose, in order to spread it more effectually. On leaving Montrose, he came and lectured in Dundee; but, being driven from that place, went to Ayr, where he began to preach the Gospel with great freedom and faithfulness. Having gone one Sabbath-day to Mauchline church, he found that soldiers had in the night-time been stationed there to prevent him preaching: the people would have entered by force, but he prevented them, and preached in a moor, standing on a dike, the whole multitude round about him. "God gave the day pleasant and hot," and he continued preaching more than three hours. Many were awakened, and, among others, a profane man, the Laird of Shields, who declared his change with tears before them all. The plague breaking out in Dundee soon after he had left it, he returned, and preached a memorable discourse on Psalm CVII. 20, standing at the East Gate, with the diseased on one side and the whole on the other. Having gone over to East-Lothian, he was taken, carried to St Andrews, and condemned to be burnt. At the stake, he said, "For the true Gospel I die this day with a glad heart;" and pointing to Cardinal Beatoun, who sat feasting on the sight, foretold that he would soon be as low as he. His last words were, "Father of heaven, I commend my spirit into thy holy hands."—1546.

PILE OF STONES WHERE WALTER MILL WAS BURNT.

Notwithstanding these cruelties, many new preachers arose, and supplied the place of those who had been put to death. The inhabitants of Edinburgh, almost in a body, resolved no longer to attend mass, but to separate from the Church of Rome. The First Covenant was subscribed at Edinburgh by the Lords of the Congregation in 1557. But Popery was able to perpetrate one other act of cruelty in the martyrdom of WALTER MILL, Priest of Lunan, who had left off saying mass in 1538. He was apprehended at Dysart, and sentenced to be burnt at St Andrews, which used then to be called "*the metropolis of the kingdom of darkness.*" He was grey with age. At the stake he said, "I am now eighty-two years old, and could not live long in the course of nature; but a hundred shall rise out of my ashes, who shall scatter the persecutors of the people of God." After having prayed, he arose, and, standing upon the coals, said, "The cause for which I suffer this day, is not for any crime laid to my charge, though I acknowledge myself a miserable sinner before God, but only for the defence of the truths of Jesus Christ set forth in the Old and New Testaments; therefore, as ye would escape eternal death, be no longer seduced with the lies of bishops, abbots, friars, monks, and the rest of that sect of Antichrist, but depend only upon Jesus Christ and his mercy, that you may be delivered from condemnation." He was the last of the *Martyrs* in Scotland who suffered for protesting *against Popery*. The people raised a pile of stones over the spot where his body was burnt. This the Papists often carried away and set a watch upon the spot, but it was always renewed, till they during night removed all the stones out of the people's reach. His death, which took place on the 28th of April 1558, proved in a manner the very death of Popery in Scotland, and confirmation to the work of Reformation.

J. KNOX
John Knox's History of Reformation

JOHN KNOX PREACHING.

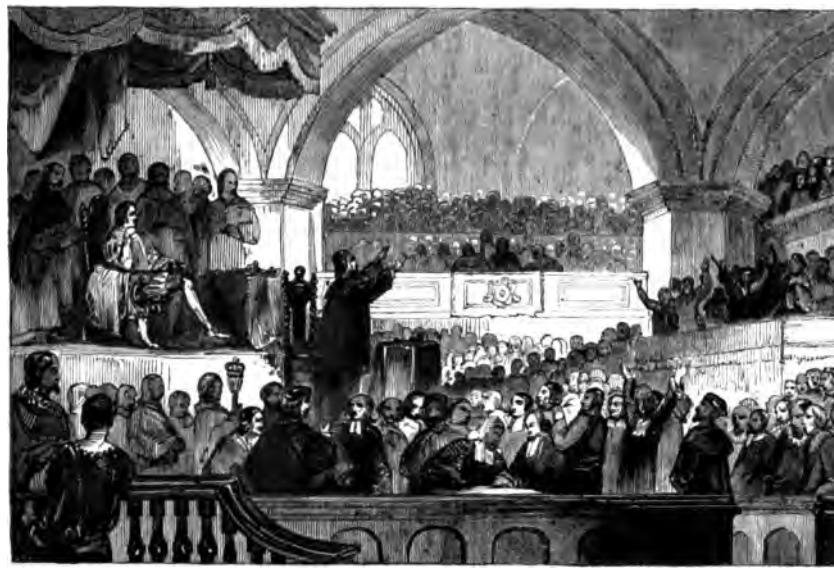
Soon after appeared the great Scottish Reformer. JOHN KNOX was born in East-Lothian in 1505, and became the great means of establishing the Protestant Reformation and Presbyterian Church Government in Scotland. At the time when Cardinal Beatoun was murdered, after Wishart's death, he was sent to work in the French galleys, for having been among the followers of the truth in St Andrews. Afterwards he found freedom in England, and preached there, till, on the death of Edward VI., he retired to Geneva. There he became the intimate friend of the renowned JOHN CALVIN. On his returning to Scotland, the Lord made him the chief means of carrying through the cause of the Reformation. In 1560, being Minister of Edinburgh, he aided in drawing up the original Confession of Faith and Books of Discipline. At this time there was in that city only one place of worship, St Giles's, which, however, could hold 3000 persons. Here KNOX preached to the dismay of the Popish faction, when they witnessed the immense multitude that attended his ministry. His whole life was devoted to the cause of the Reformation, in endeavouring to free his country from the ignorance and superstition of Popery, and to secure to it the blessings of liberty, education, and religion. He had the happiness of witnessing the First General Assembly of the Church of Scotland in 1560, " to consult upon the things that were to forward God's glory." On his deathbed, he declared, " God knoweth, I did never hate the persons of those men against whom I thundered God's judgments." He wrestled much in prayer for the troubled kirk of God, " despised by the world, but precious in God's sight." One of his last sayings was, " Blessed is the death of those that have part in the death of Jesus!" He died in peace in his own house in the High Street of Edinburgh in 1572, and was buried in St Giles's church-yard, now the Parliament Square.

MELVILLE

ANDREW MELVILLE BEFORE THE KING.

At the death of KNOX the affairs of the Kirk were in a very disordered state. Hitherto, says a historian, "The Church of Scotland had contended chiefly for the honour of Christ in his *priestly* and *prophetical* offices against the corruptions of Popery, now she was called to struggle for the glory of his *regal* office, as the King of Zion, against the encroachments of civil power and prelatic ambition." Fortunately, at this time appeared one who infused new spirit into the counsels of the Church, viz. ANDREW MELVILLE, who, after studying for ten years abroad, returned to Scotland in 1574. The Assembly appointed him Principal of Glasgow College; and while there, he narrowly watched the encroachments of Episcopacy, protesting that "they were intended to pull the crown off Christ's head, and wrest the sceptre out of his hands." On one occasion, being summoned before the King and his Councillors, to answer for some treasonable speeches said to have been uttered by him in his sermons and prayers, he protested that all that he had said was warranted by the Word of God, and declared "that they were too bold, in a constituted Christian Kirk, to pass by the pastors, and take upon themselves to judge the doctrine and controul the messengers of a greater than any present;" at the same time throwing down his Hebrew Bible, he inquired if any one present pretended to be able to explain the instructions given there. On another occasion, he told the King, in a private interview—"Our commission is from the living God, to whom the King is subject. There are two kingdoms; one is the kingdom of Christ, which is the Church, whose subject King James is, and of whose kingdom he is not a head, nor a lord, but a member." MELVILLE used always to carry his Hebrew Bible in his belt. After being four years in confinement, he was banished to France, and died soon after at Sedan in 1622.

JOHN DAVIDSON PREACHING TO THE ASSEMBLY.



In consequence of "The Black Acts" passed in May 1584, giving the King all power in causes civil and ecclesiastical, and the violent procedure which followed, many Ministers were compelled to leave their charges; and while matters were in this unsettled state, the power of religion decayed in the Church. The General Assembly enjoined the various Presbyteries of the Church, to use means to check the growing evil. The year 1596 became memorable in the history of the Church. JOHN DAVIDSON, Minister of Prestonpans, was the chief mover in bringing forward an overture for a general reformation, and for renewing the Covenant; he being Moderator of the General Assembly that met at Edinburgh in that year. There were 400 Ministers present, many Elders and private Christians. After prayer, he caused the 33d and 34th chapters of Ezekiel to be read, and discoursed upon them with much effect, shewing what was the end of their meeting, in confessing sin, and resolving to forsake it, and that they should turn to the Lord and enter into a new league and covenant with him. In this he was greatly assisted, and there was such an outpouring of the Spirit, that all present, Ministers and Elders, were in tears, under a sense of sin, so that the place was compared to *Bochim;* the very church resounded with the voice of their weeping. Before separating, they held up their right hands, and entered into a new league and covenant with God, with tears in their eyes,—an awful solemnity resting on all who were present. This was the same year wherein the *Synod of Fife,* while JAMES MELVILLE was preaching, gave vent to their feelings in sobs and tears, trembling under the awful sense of their sins in the misuse of their office as Ministers, and for fear of the blood of so many souls committed to their charge. Many then protested that they would walk more warily in their ways, and be more diligent in their charges.

JOHN WELSH PRAYING IN THE CHURCH OF AYR.

About this period the King was doing all in his power to reduce the Church of Scotland to the model of the English. He endeavoured to wrest her liberties from her by attempting to alter the constitution of her Assemblies, ratified by Act of Parliament. Among the faithful Ministers who resisted these encroachments, JOHN WELSH was the most remarkable; indeed, he was one of the most useful and holy ministers that ever lived in Scotland. At Ayr, where he was settled 1590, he found the people sunk so low, that they fought openly in the streets. Ofttimes he had to go between them, with a helmet on his head, to separate them. But soon the Spirit of the Lord changed the appearance of the town. WELSH spent whole days of prayer and fasting for his people in the church of Ayr, wrestling with God alone. Often during the night he rose to pray, keeping his plaid by his bedside to be ready, and said "he wondered how a Christian could lie all night without prayer." He generally spent eight hours a-day in this holy wrestling with God. Some of his people were nearly as devoted as himself, especially two of his elders, John Stuart, and Hugh Kennedy, the Provost of the town. On the introduction of Episcopacy, he was imprisoned in Blackness, for maintaining that "*Christ is the Head of the Church, and that the Church is free in her government from all other jurisdictions except Christ's.*" "We are waiting," he said, "with joyfulness to give the last testimony of our blood in confirmation thereof." On being banished to France, he and others took ship at Leith, and though it was two o'clock in the morning, many were waiting with their afflicted families to bid them farewell. On the shore they prayed and sang Psalm XXIII. He was much blessed in France, where he soon learned the language to be able to preach. He died full of joy, crying, "Lord, hold thy hand; thy servant is a clay vessel, and can hold no more."

PEOPLE REPAIRING TO DAVID DICKSON'S LECTURE.

Among those who witnessed against *Prelacy* were to be found all those faithful Ministers whose labours were greatly blessed. One of these, DAVID DICKSON, was singularly honoured: he was settled at Irvine in 1618, but, through the rage of the Bishops, was very shortly after banished to Turriff; in 1623 he was restored to his people, and continued till 1630. His ministry was so remarkably blessed, that all along the Stewarton Water, souls seemed to be awakened, and grow up "like willows by the water courses." This was greatly carried on by his weekly lectures on Mondays, to which crowds came from the country, it being the market-day. On Sabbaths, there were often scores of people in distress of mind waiting to speak with him in the manse in the evening. Many even came to reside in Irvine that they might be under the droppings of his ministry. Yet such was his high standard of success, that he used to say, that the vintage of Irvine was not equal to the gleanings of Ayr in Mr Welsh's time. In the beginning of 1662 he was interrupted in his holy work, called before the High Commission, and turned out of his charge because he would not conform to Episcopacy. When asked by Livingstone, who went to see him as he lay dying, what were his thoughts of the present state of affairs, and how it was with himself, he answered, "That he was sure Jesus Christ would not put up with the indignities done to his work and people; and as for myself," he said, "I am not a rebel; I obey the King in all things, *in the Lord*." It was he who said on his deathbed, "I have taken all my good deeds and all my bad, and have cast them together in a heap before the Lord, and have fled from both to Jesus Christ, and in him I have sweet peace." He wrote the beautiful hymn, "O mother dear, Jerusalem, when shall I come to thee?" He died December 1662, upwards of seventy years of age.

JOHN LIVINGSTONE AT THE KIRK OF SHOTTS.

Another eminent witness was JOHN LIVINGSTONE, who was remarkably owned of God when only a preacher, and not yet ordained. For, in 1630, on a Monday after the Communion, in the church-yard of the Kirk of Shotts, after a night spent in prayer, while preaching on Ezekiel xxxvi. 25, 26, there was such an outpouring of the Spirit, that 500 persons dated their conversion from that day. Afterwards, in Ireland, on another Monday after a Communion at Holywood, there was such an outpouring of the Spirit, that 1000 persons were either converted or remarkably confirmed. He had spent the preceding night in prayer with a few godly friends. He was, shortly after this, present at Lanark, his father's parish, when the Covenant was read and sworn by minister, elders, and people; and there he saw such emotions of the Spirit of God as he had seen at the Kirk of Shotts,—thousands of persons all at once lifting up their hands, and tears falling from their eyes, while with one heart they gave themselves to the Lord. Being settled at Ancrum, he was much blessed. While labouring night and day for souls, he at the same time was willing to suffer the loss of all things in maintaining the doctrine of Christ's Headship in his Church, remarking, in regard to the cautiousness of the lukewarm, "That there never was a controversy since the beginning of the world, even touching the most momentous truths, that was not counted a small thing while it was an occasion of trial." He was summoned to appear before the Council, and required to acknowledge the King's supremacy in matters ecclesiastical. This he refused to do, for which he was banished to Rotterdam, where he continued till death. Some of his last words were, "I die in the faith, that the truth which God has helped the Church of Scotland to own, will be owned by him as truths as long as sun and moon endure." "If ever my heart was lifted up, it was in preaching Jesus Christ."

SAMUEL RUTHERFORD IN ABERDEEN.

None, however, occupied a more prominent place than SAMUEL RUTHERFORD, both as a man of learning and a faithful shepherd of souls. He was born at Nisbet in Roxburghshire, and very early in life was elected a Professor in the University of Edinburgh; but this office he shortly resigned. Some time after, he became Minister of Anwoth in Galloway, and here he laboured with great diligence and success, rising usually at three in the morning, and passing all the day in reading, studying, praying, and visiting his people. Some of his writings were so learned and powerful, that they provoked the Bishops to call him before the High Commission in 1630, by whom he was exiled to Aberdeen. So great was his affection to his flock, that often in his letters, he speaks of envying the sparrows that have leave to visit the kirk of Anwoth. His place of imprisonment became a palace; he was full of the love of Christ. It is said that he often fell asleep in bed talking of Christ. He has left this testimony—"I know no sweeter way to heaven than through free grace and hard trials together." On his deathbed he declared, in reference to a book that had been burned because it stated *the causes of God's wrath*, "I would not have had a hand in burning that book for a thousand worlds." When Mr Blair asked him if he would give thanks to God for him, he exclaimed, "O for a well-tuned harp!" And to another, he said, "The port I would be in at, is redemption and forgiveness of sins through the blood of Jesus. Now I stand at the best pass ever man did; Christ is mine, and I am his." His last words were, "Glory, glory dwelleth in Emmanuel's land." It is said that when, as he lay dying, he was summoned before the Parliament, he rose up and said, "Tell them I have got a summons already before a superior Judge, and I behove to answer it, and ere your day arrive I will be where few Kings and great folks come." He died 1616.

JANET GEDDES.

The Church of Scotland was now (1634) on the eve of her many sore and grievous troubles. Charles the First, who, in the true spirit of despotism, held that the king was superior to all law, civil or ecclesiastical, determined to reduce the Kirk of Scotland to a conformity with the Church of England, and ruin Presbyterianism. For this purpose, the Bishops were ordered to frame a Prayer-book for the use of the church, and a book of Canons for its government. When this was known, the greatest agitation prevailed amongst the people, and though the public voice was loudly raised against this innovation, the canons were ordered to be imposed by regal and episcopal authority, without consent of Parliament or General Assembly. From that moment commenced those commotions in the Church, which "changed its testimony from a passive to an active state." On the 23d July 1637, the new service was performed in the Greyfriars' Church and St Giles' Cathedral. The greatest crowd resorted to the Cathedral. All was quiet till the Dean of Edinburgh began to read the service, when, at some words which disgusted Janet Geddes, an old woman, she started up, and seizing the stool upon which she had been sitting, threw it at the desk, exclaiming, "*Villain, dost thou say mass at my lug?*" Some sitting near followed her example, till the whole church was in an uproar; and the Dean, obliged to leave the desk along with the Bishop, was chased from the Cathedral by a handful of women. The intelligence of the disturbance spread throughout the country, and many were stirred up to resist this fearful change in "*God's publick worship.*" The people of Scotland were roused, and looked upon the introduction of the service-book as a plot to re-introduce the Popish ceremonies. Their principle was that, in matters of religion, they could recognise no lawgiver but God; and they determined to defend their purity of worship and freedom of government.

SIGNING OF THE COVENANT.

The tumult in St Giles's was the commencement of many troubles in Church and State. The leaders of the Presbyterians seeing that a crisis was at hand, called together the noblemen, gentlemen of rank, and others favourable to their cause, and after much prayerful deliberation, resolved to renew the old covenant, as they looked upon the violation of it to be the cause of all the evils which were coming upon them. Accordingly the first day of March was appointed for that purpose. On that day, no less than 60,000 Presbyterians crowded the town, and met in the Greyfriars' Church-yard. After solemn services and prayer, the Covenant was read "out of a fair parchment, about an ell square." There was silence, still as death. Then the venerable EARL of SUTHERLAND stepped forward and put the first name to it: others followed. For the convenience of the multitude it was spread on a flat gravestone. Many in addition to their name wrote "*till death*;" and some signed it with their blood. The immense sheet was soon filled to the very edge. All lifted up their right hands at once, and, with tears and prayers, swore, in their own and their children's name, to abide by it for ever. The enormous crowd separated, and not one single word disturbed the peace of the town after night-fall. Thus was the Solemn League and Covenant signed, on hearing of which, the prelates were thunderstruck, and declared, "All we have been doing for these last thirty years is at once thrown down." Various plans were tried by the king to induce the people of Scotland to renounce the Covenant. One of these was the summoning a "free General Assembly." This famous Assembly, of which ALEXANDER HENDERSON was Moderator, met at Glasgow in 1638, and sat for twenty-six days; but instead of being swayed by the king, nobly asserted the sole headship of the Lord Jesus Christ, and the Presbyterian government of the Church.

WELSH EJECTED FROM IRONGRAY.

This enraged the king, who now resolved to march against the Covenanters, as all who had subscribed the Covenant were called. The Covenanters accordingly prepared to defend themselves, and in 1639, rose to arms. Their army met at Dunse Law. In the tents, you could hear some singing psalms; others praying; others reading the Scriptures. Every company had flying at the captain's tent-door, the colours with the Scottish arms, and the words, "*For Christ's Crown and Covenant.*" They succeeded in averting that danger; but the days of the Commonwealth, and the restoration of Charles II., brought on new disasters. The sorest days of trial began in 1661. The MARQUIS of ARGYLE was the first martyr for the truth since the days of Popery. He foresaw the storm, and testified in prison, "You who are ministers, will either suffer much or sin much." JAMES GUTHRIE, son to the Laird of Guthrie, a very learned and holy man, was the next. On the ladder, he spoke as composedly as if he had been preaching to his people. When about to be turned over, he lifted up the napkin from his face, and cried, "The Covenants, the Covenants, shall be Scotland's reviving!" Very soon after this, at the mere will of the king, Episcopacy was established. All acts in favour of Presbytery were rescinded; Patronage was restored, to be a deadweight upon the Church; and all ministers who would not conform, and who would not receive ordination from the Bishops, were ejected from their parishes. Nearly 400 churches were shut up in one day. Among those who were ejected was JOHN WELSH, Minister at Irongray. When he was apprehended, his whole parish assembled around him, clung to him on all sides, and refused to part. They followed him to the Water of Cluden, where, after prayer, Mr Welsh mounted his horse and rode quickly away, the people running after him, and rending the air with their cries.

BLACKADDER'S CHILDREN EJECTED FROM THE MANSE.

Another of the faithful ministers who was ejected from his church for maintaining "*Christ's right to rule in his own house,*" was John Blackadder of Troqueer. After receiving the order to quit, he spent the week in comforting his parishioners. On Saturday, he took his leave of them to seek a place of safety. Next day, the soldiers attacked the manse in quest of him, and behaved with great insolence to his wife and young family. One of his sons, then a child, narrates what happened:—"A party of the king's life-guard of horse, came from Dumfries to Troqueer to search for and apprehend my father, for what occasion I know not; whether he stayed beyond the set day for transporting himself and numerous family of small children ten miles from his parish church; or because he was of the number of those who refused to observe the 29th of May. So soon as the above party entered the close, and came into the house, cursing and swearing, we, that were children, were frightened out of our little wits, and ran up stairs, and I among them; who, when I heard them all roaring in the room below, had the childish curiosity to get down upon my belly, and peep through a hole in the floor, to see what monsters of creatures they were; and it seems they were monsters indeed for cruelty; for one of them perceiving what I was doing, immediately drew his sword, and thrust it up, with all his force, where I was peeping, so that the mark of the point was scarce an inch from the hole, though no thanks to the murdering ruffian, who designed to run it up through my eye. Immediately after, we were forced to pack up, bag and baggage, and to remove to Glencairn, ten miles from Troqueer. We who were children were put into cadgers' creels, where one of us cried out coming through the Brigend of Dumfries, 'I'm banish't, I'm banish't.' One happened to ask, 'Who has banish't ye, my bairn?' he answered, 'Byte-the-sheep (the Bishop) has banish't me.'"

M'KAIL TORTURED WITH THE BOOTS.

Many were the sufferers after this that resisted unto blood for Christ's prerogative, and the independence of his Church. Lord Warriston and Bailey of Jerviswood freely gave up their lives for this holy cause. But none excited more intense compassion than Hugh M'Kail. He was young, amiable, comely, accomplished, and led a holy life. On the very day the ministers were ejected from their churches, M'Kail preached his last sermon. The infamous Archbishop Sharp, irritated by some of his faithful words on that occasion, sent a troop of horsemen to apprehend him, but he escaped for that time and took refuge in Holland, where he remained for four years. On his return to his native country in 1666, the year in which the rising at Pentland took place, he found affairs much worse, and was therefore obliged to live retired at his father's house; but though secluded from the world, he was not idle—the sheep-walks and valleys were his resort for prayer—he wept much for his country. About this time, the troubles broke out in the west of Scotland, upon hearing of which, M'Kail joined himself to those who had risen in defence of Presbyterianism. Being of a tender constitution, however, he was unable to continue long with them, and therefore resolved to return home, but on his way, he was seized by some horsemen at the Braid Craigs, and carried prisoner to Edinburgh. Being brought before the Council, he was accused of rebellion, and for the purpose of extorting information from him, and making him become his own accuser, the executioner was called in, and ordered to apply the torture of the boots. Blow after blow was given—wedge after wedge was driven in, till the bone was shattered. His Christian fortitude, however, remained unshaken, and he solemnly protested, that he could say no more, even though all the joints in his body were in as great pain as his poor limb.

M'KAIL'S EXECUTION.

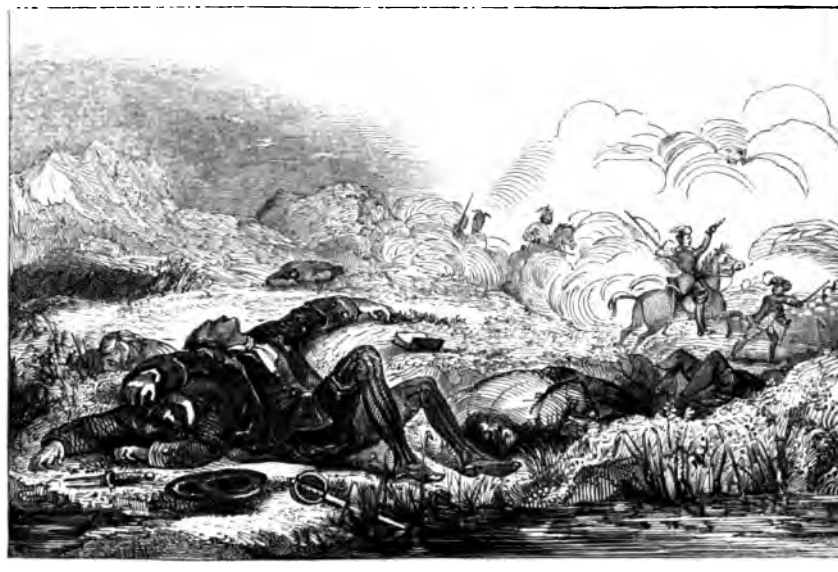
After his torture, M'Kail was carried back to prison, and soon after condemned to die. At supper the night before his death, while reading the 16th Psalm, he said, "If there was any thing in the world to be unwillingly left, it was reading the Scriptures." He told them his persuasion that his sufferings would do more hurt to the Prelates, and be more edifying to the people of God, than if he were to continue twenty years in the ministry. He ascended the ladder saying, "Every step of this ladder is a degree nearer heaven." An immense crowd had assembled; every window and all the streets were filled with people, and scarcely a dry cheek was to be seen in all the multitude. Hearing the people weep, he said, "Your work is not to weep, but to pray; and that you may know the ground of my confidence, and what my hope is, I will read you the last chapter of the Bible."..... Having read it, he said, "Here is the glory that is to be revealed to me; a pure river of the water of life; the throne of God, and of the Lamb, where his servants serve him, and see his face, having his name written on their foreheads; the Lord also giveth them light, and they reign with him for ever and ever. Here also is my access; 'Let him that is athirst come; and whosoever will, let him come, and take of the water of life freely.' But this is not all: here is my welcome; 'The Spirit and the Bride say, Come.'" And with the rope round his neck, he said: "And now I leave off for to speak any more with creatures, and begin my intercourse with God, which shall never be broken off. Farewell, father and mother, friends and relations; farewell, world and all delights; farewell, meat and drink; farewell, sun, moon, and stars! Welcome, God and Father; welcome, sweet Jesus Christ, the Mediator of the New Covenant; welcome, blessed Spirit of God and God of all consolation; welcome glory; welcome eternal life; and welcome death!"

COVENANTERS' COMMUNION.

Archbishop SHARP fiercely urged on every cruel measure, till the sword was plunged into his own heart. His murder, however, heated the furnace. Every year some new measure of oppression and bloodshed was enforced. The Highland Host was brought down on the worn-out remnant in 1678; and the unfortunate battle of Bothwell Bridge in 1679, gave pretext for greater severities than ever. Yet still a "holy seed" was in the land; multitudes, amidst persecution and contempt, dared to follow those who went forth to the moors and the mountains preaching the everlasting gospel. Fines, imprisonment, tortures, and death, were each in their turn employed, yet the spirit of the Covenanters remained unbroken. They took joyfully the spoiling of their goods. They met in the lone glen, or on the wild moor, by day and by night, that they might listen to the truth of God from the lips of those by whom they believed it was best taught. They had their seasons of communion also; though their passover was indeed eaten in haste; for the watches sat on the neighbouring heights to give the alarm if the persecutors came in sight. Yet these were times of great refreshing: multitudes were pricked to the heart. It seemed as if God had touched the lips of the Ministers with a live coal from his altar. One who was often at these communions, says, "Though our vows were not offered within the courts of God's house, they wanted not sincerity of heart, which is better than the reverence of sanctuaries: we offered up our gratitude, and sung with a joyful voice to the Rock of our salvation." The melody most frequently used in singing their psalms was that called "*The Martyrs;*" and in some parts of Scotland, this tune has been handed down by a rude rhyme,—

"This was the tune the martyrs sang, when they were gaen to dee,
When at the gallows tree they stood, their God to glorifie."

CAMERON AT AIRSMOSS.



Few took a more prominent part in the contendings of the covenanted Church of Scotland than RICHARD CAMERON. He was once schoolmaster in Falkland under a curate; but being awakened to a sense of his lost condition at the field-preachings of the outlawed ministers, he gave up all for Christ. He studied and was ordained to the ministry in Holland, and when he returned to Scotland sided with those who were protesting at the hazard of their lives against Episcopacy, and against the Indulgences. He was much blessed in his ministry,—" preaching as never sure to preach again." He and his followers carried arms for self-defence. They were attacked at Airsmoss one afternoon, when they were resting themselves. On seeing the enemy approach, Cameron collected all his followers around him, and uttered a short prayer, in which he repeated this expression thrice over, " Lord, spare the green, and take the ripe." When ended, he said to his brother, " Come, let us fight it out to the last; for this is the day that I have longed for, and the day that I have prayed for; to die fighting against our Lord's avowed enemies: this is the day that we will get the crown." They were overpowered by superior numbers, and Cameron was killed on the spot. The enemy wished to take him prisoner, and put him to an ignominious death; but being foiled in this, they cut off his head and hands, and carried them upon a halbert to Edinburgh. His father being in prison for the same glorious cause, they carried them to him, and barbarously inquired if he knew them. He took them up, and kissing them, said, " I know them, they are my son's. Good is the will of the Lord, who cannot wrong me or mine." They were then fixed on one of the gates of the city, the hands resting on the head, with the fingers upwards, as if in the posture of prayer. This was in 1680.

PEDEN AT THE GRAVE OF CAMERON.

Cameron's headless body was thrown into a hole in Airsmoss, and there upon a green hillock does a simple tombstone mark his grave. To this spot a little afterwards did PEDEN, one of Cameron's dearest friends, repair. Harassed and vexed with personal sufferings, he sat down by the grave, and meekly raising his eyes to Heaven, prayed, "O to be wi' Ritchie!" Men were weary of their lives in those awful days, and none had a greater share of trouble than Peden himself. After being three years at New Glenluce in Galloway, he was obliged to leave his parish. It was a weeping day in that kirk, the people could not contain themselves, sorrowing most of all that they should never see his face in that pulpit again. He continued preaching till night, and when he closed the pulpit-door after him, he knocked upon it three times with his Bible, saying, "I arrest thee in my Master's name, that none ever enter thee but such as come in by the right door." After leaving his parish he went about the country. He could seldom be prevailed upon to preach: his answer always was, "Pray much; it is praying folk that will get through the storm. There are sore days coming upon Scotland, and my heart trembles to think what is coming upon the backsliding, soul-murdering Ministers of Scotland. Great cause there is to fear that God is about to give his vineyard to another nation—to better husbandmen, that will give him better fruit than the Ministers of Scotland have done. O Scotland! that any of thy ministers should have consented to take Christ's crown off his head." When Peden found himself dying, he asked his friends to take his body and bury it at Airsmoss beside Ritchie (meaning Cameron), that he might get rest in his grave, for he had got none in his life. Peden was believed to possess the spirit of prophecy. These were times when the weight of misery gave a deeply solemn tone to many, and made them speak as men looking within the vail.

CARGILL PREACHING.

After the death of Cameron, Mr Donald Cargill was for a time the only minister who ventured to preach in the fields. He was born in the parish of Rattray, about the year 1610. After a long spiritual conflict, he resolved to enter the ministry, and being licensed, he obtained a call to the Barony Church in Glasgow. This charge, however, he was soon obliged to leave, and betake himself to the fields. The rage of his persecutors was directed against him during his whole life; but, fearless of danger, he went about from place to place preaching the gospel. He preached much about Lanarkshire and its vicinity. Once being disappointed in regard to the place of meeting, he walked over Tinto Hill on a Sabbath morning in the heat of summer, to meet his people, and had just time to take the only refreshment he had got that day—a drink of water from a stream, handed to him in an old man's blue bonnet. Thus simply refreshed he preached all day, and in the course of his sermon gave a most weary look to Tinto Hill, crying, "He feared many places of Scotland would yet be as waste as that dreary hill." The last time he preached was in Dunsyre Common. The next morning he was seized at Covington Mill, and carried to Edinburgh, where he was sentenced to be executed. In his testimony he declared, "I have followed holiness, I have taught the truth, and *I have been most in main things.*" "I am a Christian, a Protestant, a Presbyterian, and I die protesting against Popery, Prelacy, Erastianism, and all manner of defection from the word of God, and against all who make not the Scriptures their rule." He said on the scaffold, in the full assurance of faith and hope, "I am no more afraid of death and hell, than if I had never had a sin; for all my sins are freely pardoned and washed thoroughly away, through the precious blood of Jesus Christ." Cargill was specially obnoxious to the persecutors for having excommunicated the King and his principal officers in 1680.

FOUR YOUNG MEN IN THE FIELDS.

Among the *Young Men* of Scotland, God had not a few witnesses in those days. On one occasion four young men were found asleep in the fields, in the parish of Closeburn, and carried off to Edinburgh. A law had been lately made, that sentence of death should henceforth be carried into effect three hours after being passed. This fate awaited three of these young men, viz. THOMAS HARKNESS, who was under thirty; ANDREW CLERK, who was nineteen; and JAMES M'EWEN, who was only seventeen. They were condemned for not owning the king's authority. They wrote from prison—"If we had a hundred lives, we would willingly quit with them all for the truth of Christ. Glorious news! Christ is no worse than he promised. Him that overcometh will I make a pillar in the Temple of my God. Our time is short, having got our sentence at one o'clock in the afternoon, and being to die at five." Soon after, a lad of about eighteen, GABRIEL TEMPLE, was subjected to the thumbikins for five hours, till they had fearfully crushed all the bones, and then executed about evening. ARCHIBALD ALISON and JOHN MALCOLM were executed in the Grassmarket. "I enter my protestation," said the former of these martyrs in his dying speech, "before the Judge of all, before whom I am to appear in a little time, against all the encroachments made upon the prerogatives of our Lord Jesus Christ, particularly against popery and prelacy; and against all supremacy that is contrary to the word of God—against erastianism, the indulgences, and the silence of watchmen at this day in not giving faithful warning." JOHN MALCOLM having expressed similar sentiments, added, "All the troopers and dragoons in the three kingdoms will never get that fire of love that is kindled in the breasts of some in this country quenched. The fathers will be telling the children of it when they are old men, saying, It was then that I got the seal of God upon my soul."

WOMEN DROWNED AT THE STAKE.

Many women, too, won the martyr's crown in those days. In 1681, ISABEL ALISON and MARION HARVIE were executed in Edinburgh together. The former, a native of Perth, at her trial told the judges, "I would not quit one truth though it should purchase my life a thousand years." "I bless the Lord that ever he gave me a life to lay down for his name." Marion Harvie was from Borrowstonness, a girl under twenty. She herself declared, "At fourteen or fifteen, I was a hearer of the curates, and while I was a hearer of them, I was a swearer, a blasphemer, and a chapter of the Bible was a burden to me." "O free love! I am made to consider what it was that made Him take a blasphemer to witness for His truth. O well is me! that ever He let me know that His love is better than life." Two others, in 1684, were put to death at Wigton, in Galloway, MARGARET M'LAUCHLAN, a widow of sixty-three, and young MARGARET WILSON, who was only eighteen. One day both the widow and her young friend were seized while at prayer together, and were sentenced to die, by being fastened to stakes under sea-mark, and kept there till the water came over them. On the day of execution, Margaret M'Lauchlan was first fixed to the stake and drowned, as the sea gradually advanced, and this was done before the eyes of young Margaret Wilson, with a view to terrify her into compliance. But she calmly looked on and said, "What do I see but Christ in one of his members wrestling there?" She thus continued praying till the waters had gone over her head; before she was dead, they took her out, and, when able to speak, offered her the oath of Supremacy again. But she refused as firmly as before, saying, "I am one of Christ's children, let me go." The soldiers then thrust her again into the sea, and she expired, finishing her course with joy. Their sole crime was, that they would not own the King to be *supreme in spiritual matters*, as he was in civil.

ANDREW HISLOP SHOT BY CLAVERHOUSE.

During the days of persecution, the Covenanters were subjected to all manner of cruelties. In Cambusnethan, one Arthur Inglis was reading his Bible in a furrow of the field; the soldiers instantly shot him, insisting he must be a rebel, since he read his Bible. Sometimes lighted matches were put between their fingers, causing exquisite pain, to force them to confess; and this was done to get servants to confess regarding their masters, or even the wife regarding her husband. At other times, to get information, they threatened little children that they would roast them alive; or they set them at a distance, and fired muskets over their heads. Above all, the *boot* and the *thumbikin*, one an instrument for squeezing the leg, the other the thumbs, were in constant use. Some got their ears cropt; others were burnt on the cheek. The Secretary of the Duke of Argyle, with a view to bring information out of him, was kept eight or nine days and nights from closing his eyes, by a guard of soldiers. JAMES CASKIE got his ears cropt, and then was sent as a slave to Jamaica. Many women were scourged. A vast number were banished to the plantations to work as slaves; about 200 were drowned on their voyage. No less than 498 perished in cold blood without trial. But the Spirit of glory and of God rested upon them. One man shot in the fields, raised his dying voice, and cried, "Though every hair of my head was a man, I would die all these deaths for Christ and his cause." One ANDREW HISLOP was seized by the bloody Claverhouse, and ordered to be shot. When the soldiers were ready to fire, they desired Hislop to draw his bonnet over his eyes; but he, raising it higher on his dauntless brow, and stretching out his hand, in which he held his Bible, declared that he had said nothing of which he was ashamed, and could look them in the face without fear. He then received the contents of their muskets in his body.

THE BASS ROCK.

The Bass, a high rock in the Firth of Forth, near the coast of East Lothian, was a well-known prison for the sufferers: but contrary to the wish of their persecutors, "the top of the rock was to many a Peniel, where God's face was in some measure seen." Upon this rock, many of the Church of Scotland's most pious ministers endured the severest misery. Immured in close and dark dungeons, they seldom saw the light of day. One who was confined there, describes it as "a cold, unwholesome prison, the rooms or cells ordinarily so full of smoke, that the prisoners were obliged to thrust their heads out to recover breath." Several times, he says, we were sorely put to it for want of victuals for ten or twelve days together, the boats not daring to venture out to the rock by reason of stormy weather. Among others who were imprisoned here, were Alexander Peden, John Blackadder, James Fraser of Brea, and Thomas Hog of Kiltearn. During their confinement, these devoted men were constantly employed in sacred duties. They felt keenly their separation from their families and flocks. Fraser of Brea writes to a friend, "It could not but be sad to me and my brethren, to think that we were cast out of the vineyard and become useless, our commission taken from us: we could not glorify God as we had once done. The very comfort of worshipping together was denied, or if given, was made the occasion of mockery and insult. But our souls prospered, for our faith and patience were exercised, and the love of God was made sweet to us." In these days, the judgments that befell persecutors and apostates tended to strengthen the faithful. Among the few persons whom these many trials sent from their stedfastness, there was one with a running sore in his hand and knee. This seemed to bring him to a sense of guilt; and often he cried on his sick-bed, "This is the hand that I lifted up to take the test, and this is the knee I bowed."

DUNOTTAR CASTLE.

Dunottar Castle, on the coast of Kincardineshire, was also a well-known prison for the Witnesses for the Truth. On this place, during the persecution, many hundred prisoners endured the most fearful privations. At one time there were about two hundred and forty persons crowded into two rooms of this prison, where they continued two days and two nights, having nothing allowed them for their support, and many of them not even permitted to buy bread or water with their own money. At another time about one hundred and fifty persons were thrust into a dark vault under ground, which had only a small window towards the sea. It was full of mire, ancle-deep, and in this dreadful place they were kept the whole of the summer, scarcely having room either to sit down or walk about; and this place had no air, except through a small crevice in the wall, near which the prisoners used to lie down by turns, that they might catch a breath of the fresh breeze. Here for a time they dragged out a miserable existence, without any comfort save what they had in fellowship with God and his Son Jesus Christ. A contagious disorder broke out amongst them, and many fell a prey to it. Reduced to desperation by the diabolical cruelty exercised towards them, some of the prisoners attempted one night to escape. Some did escape; others were discovered, and met with the most inhuman treatment. Laid upon their backs with their hands bound together, a burning match was put between each finger, and constantly kept in flame for the space of three hours. Under the torture many died, the rest were disabled for life. This treatment at last awoke feelings of compassion in the breasts of some of the Council, and orders were given to remove the prisoners. But they were sentenced to be banished to the plantations, the men having their ears cut off, the women their cheeks branded. They were made a spectacle to angels and to men.

JOHN BROWN OF PRIESTHILL.

When many were suffering unheard-of cruelties on the Bass and in Dunottar, the bloody Grahame of Claverhouse was hunting the country for what he called "*the Bible men.*" So great was the enmity of Claverhouse to the Covenanters, that he was wont to engage in his service individuals who feigned themselves to be pious and friendly to the Presbyterian cause, and by this means discovered the place to which they had retreated. One of his most atrocious deeds was the murdering of JOHN BROWN of Priesthill, in the parish of Muirkirk. Brown was by profession a carrier, and used to be called the "Christian Carrier," from his integrity and piety. One morning he had concluded family worship between five and six, and was going out to his work, when three troops of horse met him, with the bloody Claverhouse at their head. They carried him back to his house and bade him pray, for he must immediately die. His wife meanwhile came out with an infant in her arms, and a little girl trembling by her side. His prayer affected the troopers, but their leader was stung to madness, and scarcely allowing him to bid farewell to his wife, gave orders to fire. The men hung back, till Claverhouse snatched a pistol from his belt, shot him through the head, barbarously asking his wife, "What she thought of her husband now?" She replied, "I ever thought muckle good of him, but now more than ever." As they rode away, she set down her little infant on the ground, gathered up the scattered brains, and covered the dead body with her plaid; then drew the two children to her again, and with bitter tears poured out her heart to God over the mangled body. This took place in 1685. Many lamented the death of the pious Brown, and none more than the children who were wont to gather round him on the Sabbath evenings. John Brown's meeting of children is the first notice we have of a Sabbath school in Scotland.

EXECUTION OF JAMES RENWICK.

JAMES RENWICK was the last in Scotland who sealed with his blood the testimony for the truth. He was born in Glencairn in 1662, and when very young went over to the Continent, where he was educated for the ministry. He witnessed the death of Cargill and other martyrs, and was hereby led to take up their testimony, preaching in the fields to the poor and persecuted people. The rage of the persecutors followed, and ere long overtook him. He was discovered in Edinburgh by a man who overheard him at his devotions; sentence of death was at once passed upon him, and on the 18th February 1688 was carried into effect. At his execution, drums were beat all the time that the people might be prevented hearing what he had to say. On going up the ladder, he said, "Lord, I die in the faith that thou wilt not leave Scotland, but that thou wilt make the blood of the witnesses the seed of the church, and return again and be glorious in our land! Lord, come quickly!" During eight-and-twenty years had Scotland been deluged by the blood of saints. "These were days wherein," says Wodrow, "it was a happiness to be out of Scotland." No less than 18,000 persons suffered trials of the severest nature—no less then 1700 were banished. And so completely did it change the face of Scotland, that, at the time of the Revolution in 1688, there were found 200,000 persons reduced to beggary. But the real number of the sufferers could never be ascertained; for "no roll of their names was preserved in these times of confusion any where, but under the altar and about the throne of the Lamb, where their heads are crowned, and their white robes seen, and where an exact account of their number will be found at last." O reader, pray to have the grace that was in these holy witnesses, esteeming the reproach of Christ greater riches than the treasure of Egypt, having respect to the recompense of reward.

LANDING OF THE PRINCE OF ORANGE.

The state of matters in the Church of Scotland began now to look more favourable. Faithful to her Great Head and Master, she had for many years resisted the encroachments made upon the supremacy of the Lord Jesus over the Church his spiritual kingdom—witnessing even unto blood for the order, government, and discipline of the house of God against the powers of this world, who are ever striving to dethrone "Him, who by his Father's appointment is King over Zion, the hill of his holiness." King James had for some time been acting a part in England which was calculated to alarm the Protestants in both countries—his object being to restore Popery as the national religion of both kingdoms. That he might better accomplish this, he endeavoured to gain the favour of the Presbyterian party, by granting them full liberty to worship in private houses, churches, or chapels. Most of the Presbyterian Clergy accepted of this toleration, aware at the same time that no reliance was to be placed upon his sincerity. His deep designing policy alarmed all parties in the country, and a spirit of discontent soon spread every where. Various communications were entered into with WILLIAM, PRINCE OF ORANGE, who was married to Mary, the King's eldest daughter, and was looked upon as the great champion of the Protestant interest in Europe. The nation, feeling the bondage they were subjected to, with united voice invited him to rescue their country from one who was evidently intent upon destroying their liberties, both civil and religious. The Prince readily complied with the invitation, and, on the 5th November 1688, to the joy of all, landed on our island. King James fled, abandoned by his friends and followers, and shortly after abdicated the throne; and on the 11th April 1689, William and Mary were proclaimed. And now the nation of Scotland felt themselves free again, and the Church had rest.

KING WILLIAM AND CARSTAIRS.

Shortly after King William was seated on the throne, he abolished Episcopacy in Scotland, and restored Presbytery. The ejected ministers were restored to their charges, and returned to gather the remnants of their torn and scattered flocks. In 1690, the General Assembly met, and the Church again had her regular Synods, Presbyteries, and Kirk-sessions. The Confession of Faith was ratified, patronage was abolished, and every step taken to restore order and purity. The Prelatic party still entertained hopes of seeing their exiled King restored; and in 1693, the Parliament enacted, that all parties who held office should take the oath of abjuration; but the Presbyterian Ministers refused to comply. The Commissioner appointed by the King as his representative in the Assembly, came down to Edinburgh, and finding the Ministers firm to their purpose, sent back a messenger to London to receive instructions. The instructions were altered, and the conscientious Ministers relieved from the necessity of taking the oaths. This was achieved by the daring interposition of Carstairs, who having inquired into the nature of the King's instructions, and finding them inimical to the Church, met the messenger when on the point of leaving the city, and demanded them from him. The messenger having delivered them up, Carstairs hurried to the King, who, by the time he reached the palace, had retired to rest. Resolving not to be turned from his purpose, he demanded admittance to the very bed-side of his sovereign. This request having been granted, he entered, and finding the King asleep, drew aside the curtain, which awoke the King. Carstairs stated what he had done, and represented the case of the Presbyterian Ministers. The King threw the obnoxious instructions into the fire, and drew up new despatches, dictated by Carstairs. Accordingly the General Assembly met, having her spiritual independence secured.

ORIGIN OF THE FIRST SECESSION.

In 1702, King William died, and was succeeded by the Princess Anne, under whose reign the Union of Scotland and England was effected in 1707. By this Treaty of Union, and by an Act of Security which was also passed, the Church of Scotland was placed beyond the interference of the British Parliament in her government, discipline, and doctrine; and the national faith was pledged to the maintenance of this solemn treaty. But a Jacobite and Popish party sought its overthrow; and in 1712, an act for restoring patronage in the Church was by dishonourable stealth passed in the British Parliament. For some time the Church protested against this grievous yoke, and sought in every way to get deliverance from it; but gradually corruptions crept in. "The Marrow Controversy" brought out, in face of the General Assembly, a full testimony to the gospel, especially in regard to the free salvation proclaimed therein to every sinner. In October 1732, Ebenezer Erskine of Stirling, having preached against the enforcement of the law of patronage, and some other Acts of the Assembly, was called to the bar and appointed to be rebuked. Against this sentence, he, along with Messrs Fisher, Moncrieff, and Wilson, appealed, and, convinced that he had done nothing inconsistent with the law of Christ or the standards of the Church, refused to submit to the censure. The Assembly, however, suspended them from their charges, and remitted the case to the Commission, with instructions to watch over their conduct. Shortly after, being called before the Commission, they were asked if they had obeyed the sentence; the four Brethren answered, That they had not, but that they had continued to preach. A motion was upon this made, that sentence of deposition should be passed, and carried by the casting vote of the Moderator; and thus were four of her most pious and devoted Ministers separated from the Church of Scotland.

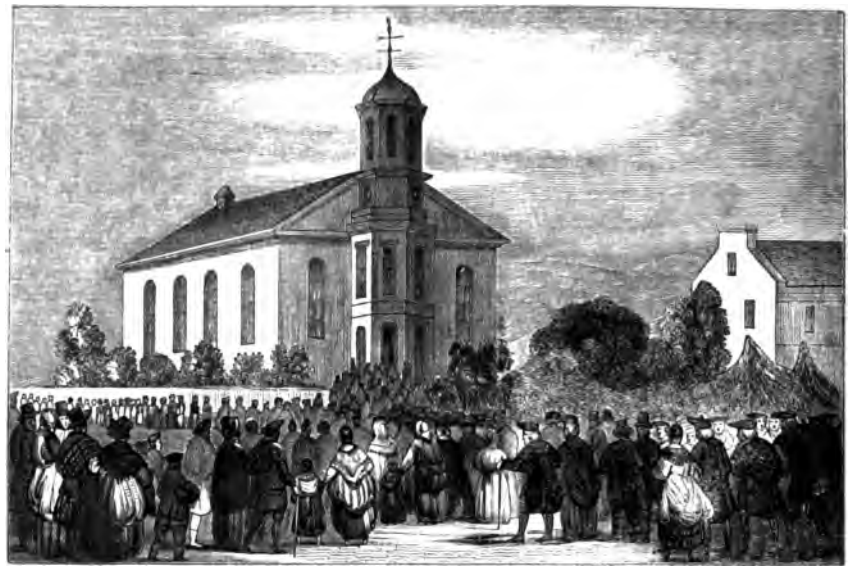
THE INTRUSION AT NIGG.

In the year 1742, a great awakening took place in various parts of Scotland, particularly at Cambuslang and Kilsyth. It was felt throughout the land. Many souls were converted and gathered in. But after this blink of sunshine, the clouds darkened the sky. It was now a very common thing for the various Church Courts to be engaged in disputed settlements. Cases of intrusion then began frequently to be perpetrated, the call of the people disregarded, and military force called in to induct a Minister to a spiritual office. The disputed settlement of Inverkeithing was the cause of the deposition of the Rev. THOMAS GILLESPIE of Carnock, and the rise of the Relief Secession. Among the many cases of intrusion, there was one that became famous, that of Nigg in Ross-shire. The people of that parish had long been favoured by having a faithful watchman over them in the person of Mr John Balfour. At his death, a Minister by name but not by character, received a presentation to that parish. The parishioners knowing that his walk and conversation were not in accordance with the Gospel, opposed the settlement, and the majority of the Presbytery were equally adverse to it. The day of ordination arrived; four of the Presbytery with reluctance proceeded to the church to perform the service. They found an empty church; not one parishioner or member of the congregation appeared. While perplexed as to what ought to be done, one of the parishioners came in before them, and solemnly charged them, "*That the blood of the parish of Nigg would be required of them, if they should settle a man to the walls of that Kirk.*" The warning, though it overawed them at the time, was in the end disregarded. A Minister "was settled to the walls," but the pious parishioners never again entered or worshipped in that church to which their fathers were wont to repair.

THE INTRUSION AT MARNOCH.

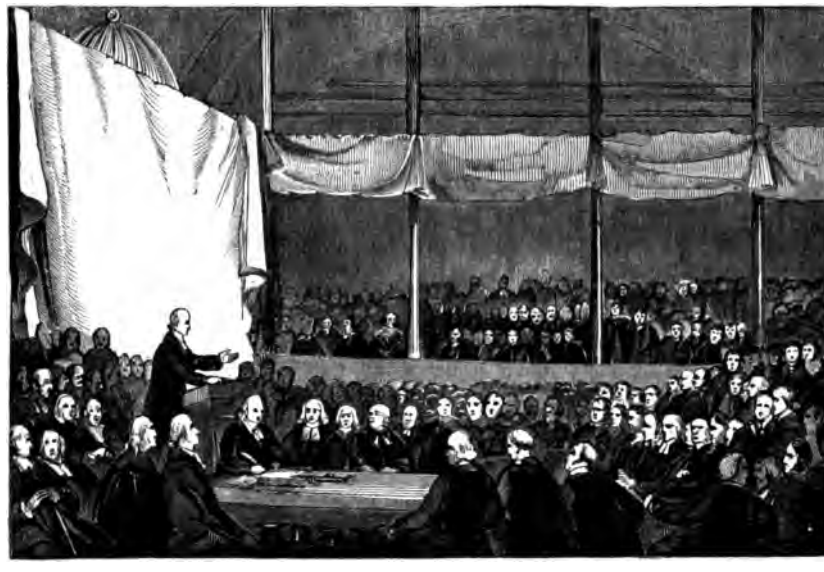
Forced settlements now frequently occurred. Corruptions began to prevail, and even preaching the gospel to the Heathen opposed. But from time to time men of might were raised up to stem the tide of corruption, such as Dr Erskine, Sir Henry Moncrieff, and Dr Andrew Thomson. Drops of the Spirit were felt in various places. Home and Foreign Missions occupied attention. The Jew as well as the Gentile came into remembrance. The rights of the Christian people began to be regarded; and, in 1834, the Assembly passed an act securing to the people a voice in the election of their minister. In 1839, Kilsyth, Dundee, and other places, were visited by a remarkable outpouring of the Holy Ghost. But about this time took place the atrocious case of intrusion at Marnoch. The individual who had been presented to that church was vetoed by the people. The majority of the Presbytery, however, insisted upon the settlement, notwithstanding that the General Assembly had enjoined them to suspend proceedings. Disregarding the orders of a superior court which they had sworn to obey, the majority resolved to act according to the orders received from the Court of Session, to which they had appealed, and proceeded to the ordination on 21st January 1841,—a day ever memorable in the annals of the Church. A heavy storm of snow had fallen that morning, and the roads were choked up. This, however, did not prevent multitudes from being present. The parishioners ranged themselves in the church. Aware that it was not in their power to stop the settlement, they read by their agent a solemn protest against the step about to be taken. Having done so, the people, gathering up their Bibles from the pews, rose in a body and left the church—that church in which they and their fathers had worshipped, leaving the presentee to be ordained "to the walls."

NEW CHURCH AT MARNOCH.



Driven in this manner from the church of their fathers, the parishioners of Marnoch resolved that in no way would they ever recognise as their minister one who had been forced upon them that day. Five hundred heads of families and communicants were driven from their church, leaving a minister without a parishioner. They appealed to the Christian public, who took up their cause, not as the cause of a small parish or an handful of individuals, but the cause of the Christian community. The Christian people of Scotland did not leave the inhabitants of Marnoch to remain long without a church. The ensuing summer saw a complete parochial economy given to those who had in so cruel a manner been driven from the house of God. It is in asserting the privileges of her people in such cases as these, that the Church of Scotland has been brought into trial, and her supreme jurisdiction in spiritual matters denied. The Church submits to every decision of the Civil Courts in regard to matters civil and secular; but can in no case obey an order from a Civil Court to baptize, ordain, admit to communion, or the like. These are "the keys" entrusted to her by Christ. From this position she can never move. As a Church called upon to contend for the kingly office of Christ, she dare do nothing less than hold fast this word of Christ's patience even in reproach and suffering, till He come who shall open heaven, and appear with the name written on his vesture and on his thigh, "*King of kings and Lord of lords.*" Various were the negotiations which the Church entered into with the Government regarding the settlement of the Church question, but without effect. At length the decision of the House of Lords in the Auchterarder case in August 1842 brought on the crisis; and now, to the conscientious Minister willing to obey God rather than men, nothing remained but the prospect of fines and imprisonments.

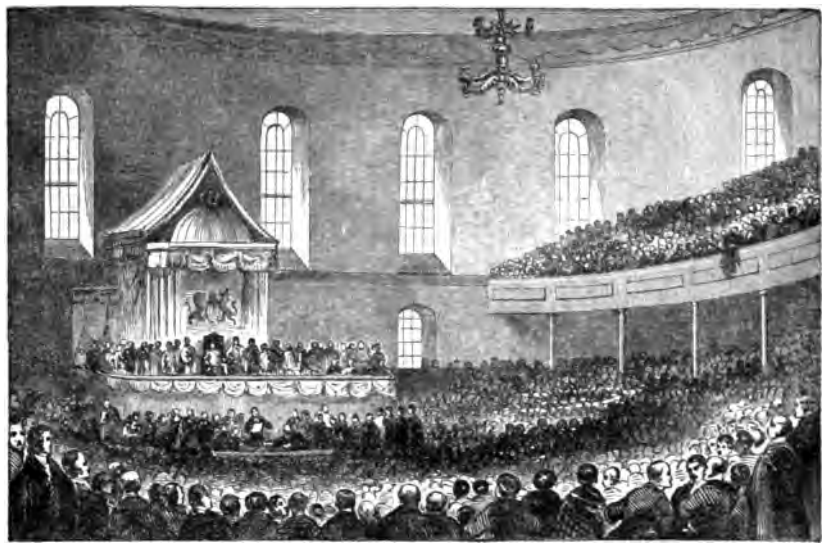
CONVOCATION OF MINISTERS.



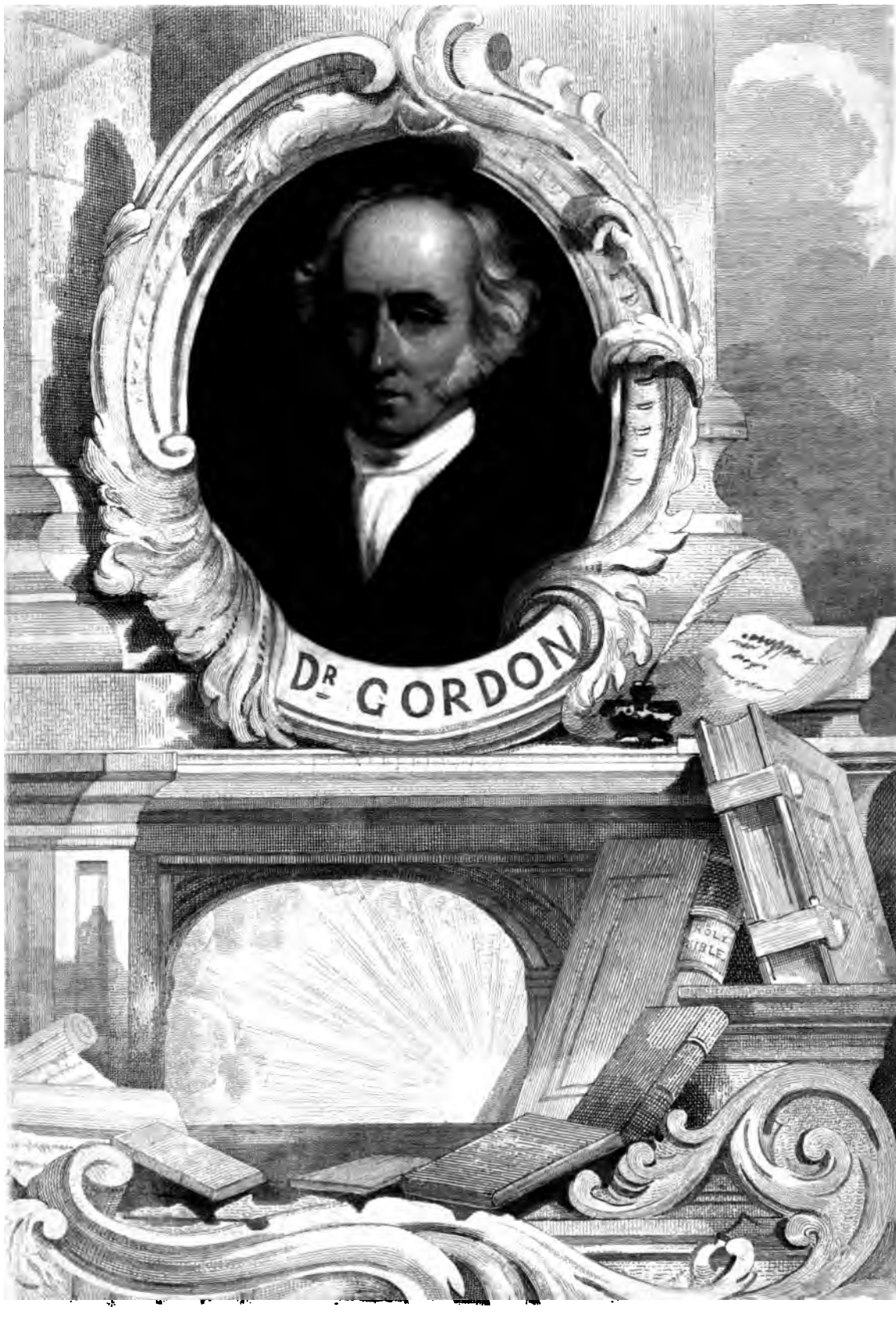
It was under such circumstances that nearly 500 faithful Ministers of the Church of Scotland assembled on the 17th November 1842 in Convocation at Edinburgh. The Convocation was opened by Dr CHALMERS; and after eight successive days of conference and united prayer, came to the resolution to declare to the Legislature of the country, that if they cannot have liberty to carry out the principles, as guaranteed by the Treaty of Union and Act of Security, they must cease to have any connexion with the State. They claimed for the Church no right of resistance to the civil magistrate in the exercise of his authority in temporal matters, but they claimed a right to carry on the government and discipline of Christ's house free from all molestation; and rather than subject the jurisdiction of Christ's house to the control of any civil power, they will forego the advantages of an Establishment. These days of Convocation were days of great refreshing to all present; remarkable unity and prayerfulness of spirit characterized the assembly: all felt that their King was in the midst of them. It rests now with the Legislature to say whether the authority of Christ as King of Nations, as well as King of Saints, is to be acknowledged or denied. The Church of Scotland is thus again cast into the furnace, and that too at a time when the Lord has been quickening many souls within her borders, and blessing her Missionary labours abroad. She is called to bear a glorious testimony to kings in behalf of Christ's crown, and expects soon to be honoured also to suffer for his sake. Popery, under the disguise of Puseyism, is watching for its prey. The perilous times of the latter days are apparently begun. "Keep not thou silence, O God; hold not thy peace and be not still, O God; that men may know that thou, whose name alone is Jehovah, art the Most High over all the earth."

Dr WELSH.
The Protest
HOLY BIBLE

READING OF PROTEST IN GENERAL ASSEMBLY.



The deliberations of the Convocation ended in an appeal to the Legislature of the country; but the Legislature ungenerously refused to listen. In blind infatuation, and misled by men heated by party feelings, they have brought about an event, the consequences of which none can foresee. Throughout the whole of Scotland the most intense anxiety for some time prevailed; and when it was known that the Legislature had finally resisted all the requests of the Church, and even refused a fair and candid hearing to her Claim of Rights, the question was continually asked, Why remain longer in such bondage? The time, however, had not yet arrived. During the interval from the Convocation till the meeting of Assembly, both parties in the Church were busy with their various plans. The old Moderate or Erastian party spared no pains to prevent members being sent up who were favourable to the claims of the Church; and for this purpose, interdicts, pains, and penalties, were put in active force. In this they succeeded to a certain extent, and that too by the aid of men of whom better things were expected. In the hour of trial the love of many waxed cold, and when the day of battle came, the faint-hearted turned back. Many who had been bold enough to stand up for Christ's Crown and Rights when no sacrifice was required, now went away and walked no more with Him. On Thursday the 18th May 1843, the General Assembly met, a day which saw transacted the greatest event of modern times. After a solemn and impressive prayer, the Moderator, Dr Welsh, took up and read a Protest against the Assembly proceeding farther in the business for which they were convened, as it was not an Assembly properly constituted, the rights and privileges of its members having been unconstitutionally interfered with. During the reading of this document a breathless silence reigned; and deeply solemn was the scene, when, after folding up the Protest and laying it on the table of the Assembly, he bowed towards the Throne where sat her Majesty's representative, and then immediately retired, followed by the whole body of adhering Ministers and Elders.

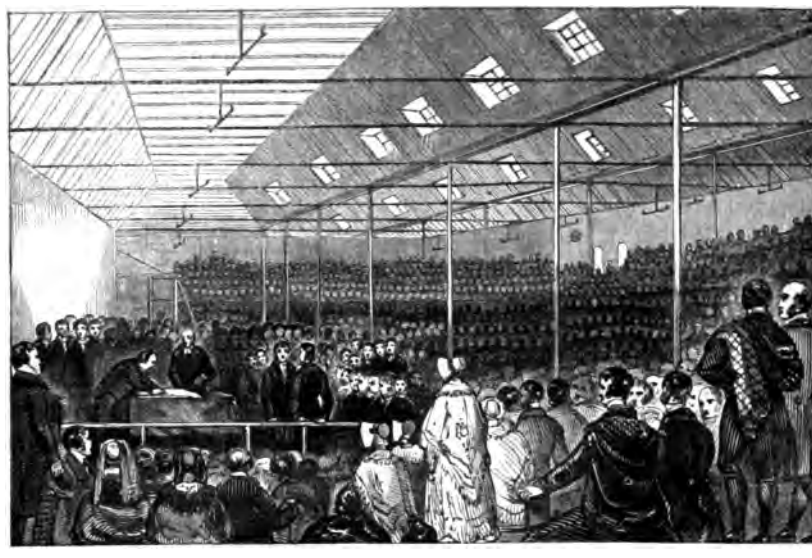

DR GORDON

PROCESSION FROM ST ANDREW'S CHURCH TO TANFIELD.

The multitude in the street were waiting in deep and anxious suspense, for even up to the very moment of disruption, many could not be brought to believe that there would be any secession; and some were even hoping that, at this last hour, a measure of tardy justice might be introduced which would heal the differences of the Church. But their suspense was not of long duration. The cry, "They are coming out," was soon heard, and man by man, and line after line passed on, leaving for ever the Assembly of that Church on which they had turned their backs, each one feeling as he went, "The Lord hath broken the snare and we have escaped." The whole body formed into a line of procession, and, accompanied by an immense multitude of people, proceeded from St Andrew's Church, where the Assembly had convened, to a large Hall at Canonmills, and there were held the meetings of the First Assembly of the Free Church of Scotland. Dr WELSH having opened the proceedings by a very solemn prayer, in which he gave thanks for the grace given to so many who that day had stood fast in the hour of trial, proposed that Dr CHALMERS be elected Moderator; and this, as might be expected, met with the unanimous approbation of the whole meeting. After prayer and praise, and an opening address, the Protest taken at the Old Assembly was read, and ordered to be recorded in their Acts: this Protest was signed by upwards of 400 Ministers and Elders, men who, rather than compromise the honour of their great Lord and Master, demitted their status, rights, and emoluments, casting themselves upon the wide world. It was a sight which struck their opponents with more than surprise,—it was one which sent a deep pang into many a heart, even into the hearts of those who had failed to carry out their principles, and Demas-like had forsaken them, having loved this present world;—it was a sight which imparted a melancholy joy to many, for they witnessed a band of faithful men rejoicing as they went out that they were called to do so for their Master's sake, and hearing his voice addressing them, "What hast thou now to do in the way of Egypt?"

W. CUNNINGHAM D.D.

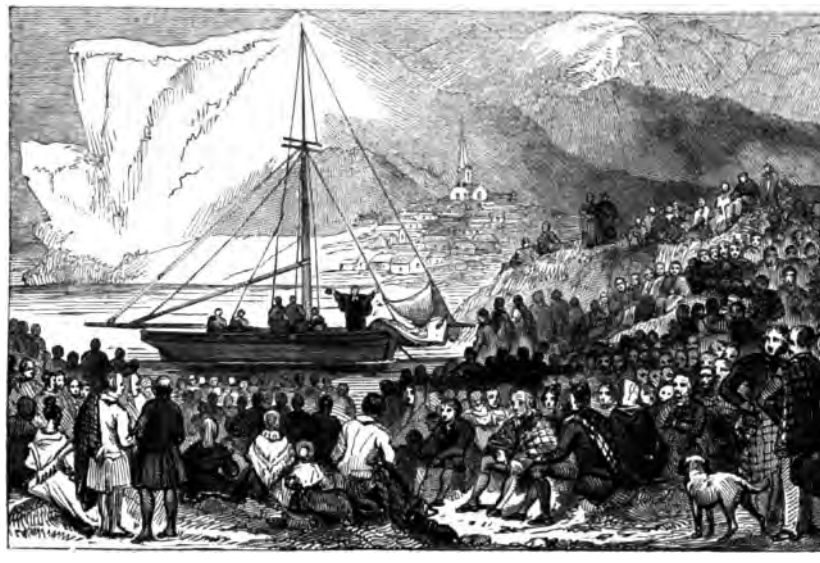
MINISTERS SIGNING DEED OF DEMISSION.



The Hall in which the Free Church assembled had no grand imposing appearance—its bare walls and unceiled roof was a scene in strange contrast with the place lately left. To the latter, many counted great by the world had thronged, that they might shew their attachment to a now fast-sinking institution; and there were seen the emblems of Royalty—pomp and pageantry—a canopy and throne: in the other, a bare unfinished hall contained the worth of Scotland's Church—no pomp, no state were there—no vain shadow of royalty was needed, for each one felt that truly "their King was in the midst of them." Having shaken off her fetters, and placed herself on the only true foundation—the liberty which Christ hath given to his people—the Free Church set herself in right earnest to carry forward and complete the work her faithful Ministers had so long aimed at. Her people's privileges were secured—the hand of fellowship was held out to all the followers of her Lord and Master—and Christ was acknowledged as the alone Head of the Church. Tuesday, the 23d May, was a day set apart for devotional exercises and prayer, and this day saw 470 Ministers cast aside a revenue of more than One hundred thousand pounds a-year, and separate themselves from all the Rights and Emoluments of the Ecclesiastical Establishment in Scotland, because they could not recognise the power of any Court on earth to abridge their liberty of conscience, or interfere with a principle which they held dearer than life, that the Lord Jesus Christ is the only King, Head, and Ruler of the Church. Behind the Moderator's chair was a small table, and many a heart in the immense throng beat high, when Minister after Minister was seen making his way to that table, and with calm and cheerful heart subscribing "The Act of Separation and Deed of Demission." Keen at that hour must have been the feelings of many, as they thought upon their pleasant homes and beloved people; but the promise of Jehovah's presence upheld them; they could, therefore, put that promise in place of stipend and glebe—in place of gold and silver—in place of wife and children—and say, we can never be poor.

Dr CANDLISH
HOLY
IBLE

PREACHING FROM A FLOATING MANSE.



The Free Church of Scotland is now struggling into existence. Her great aim is to supply the ordinances of the Gospel to all her adherents, and for this purpose she is now engaged planting churches in every corner of our land. Arbitrary landlords, with their underlings, are doing what they can to check her progress;—not in any way estimating the noble sacrifice that has been made, they are persecuting the men who had the strength to make it. In many parts of Scotland she has been refused even the humblest hut in which her Ministers may preach, and many are the Congregations which are worshipping in the open air;—even along the way-side tents are erected; and so great is the opposition, that vessels have to be launched on our Highland lakes, that the Minister may have a manse to dwell in, and that the tidings of the Gospel may be carried to all the people. While the wandering gipsy and the profane player are allowed to erect their haunts of vice in every village and on every common, the Minister of Christ is debarred, yea even interdicted, from preaching by the highways and hedges. Again is persecution awake in Scotland—and persecution for the truth's sake. Severe has been the contest in which the Church has engaged—for the Crown has she fought, and for the Crown is she suffering. She felt that the government had been wrested off her Master's shoulders and laid upon the civil magistrate, giving him the power to cast the Church into whatsoever mould and fashion he pleased, and she went forth to vindicate her Master's honour; she trusted in Him who hath the stars in his right hand, and who, though He gave her bread of adversity and water of affliction, would yet make sure his promise, "Thy teachers shall not be removed into a corner." The men of the world may think little of the Church,—they may consider it unworthy to be allowed to live even in a corner of this earth,—they may hunt it from place to place, denying even a spot to erect a temple to Jehovah's praise; but all this shall be of no avail—God shall not want messengers. To Ezekiel in his

captivity was given the sight of a new house,—a n
seen the like before;—so will God give his peopl
with a measuring line in his hand, measuring for
wanting; all that she ever had before shall be mad
house wherein he will give his Beloved rest. The
the designs of God in bringing his people into the
when the messengers of the nations shall come to in
day, we shall be able to reply, "The Lord hath f
trust in it." The spirit of the Martyrs still lives i
Banner be unfurled and the watchword given—